

# SCIENTIFIC REVELATIONS POINT TO A GOD

BY GEORGE EARL DAVIS

PHYSICIST

*[M.S., Iowa State College, Ph.D., University of Minnesota; formerly physicist Naval Ordnance Laboratory; since 1948 Head of Nucleonics Section, Material Laboratory, N.Y. Naval Shipyard, Brooklyn; specialist in spectrophotometry, solar radiation, geometrical and physical optics.]*

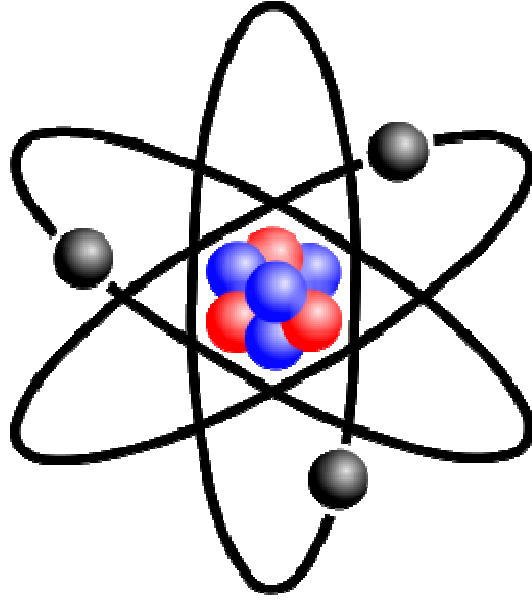
(This article is reproduced from a book *the Evidence of God in an Expanding Universe* edited by John Clover Monsma, published in 1958. This book is a collection of short articles by different scientists about their views about God. The pictures, comments within brackets, footnotes and Urdu verse have been added by the Al-Islam eGazette editor.)

As knowledge increases and old superstitions come to be recognized for what they are, a more critical evaluation of the tenets of religion and theology is inevitable.

The motives behind such re-evaluation may be various. But we must assume that they spring from a real desire to know the truth. We must guard against the error of confusing agnosticism and atheism, and we must recognize that he who attacks only the traditional bases for belief in a Supreme Being does not, because of that alone, deserve the stigma of "atheist." Such a one may also believe in the existence of a God and may, in fact, rest that belief on a firm base. That atheism exists in scientific circles is undeniable. But the popular belief that atheism is more prevalent among scientists than among the unscientific has never been proved and is, in fact, contrary to the impressions gained at first hand by many of the scientists themselves.

As to my own belief in a Supreme Being, it would be foolish to state that it is not influenced by my early teaching. We never quite escape from religious instruction received in our formative years. But I can say with certainty that my present belief, while in agreement with that which I was taught as to the existence of a God, has a firm basis which is quite distinct from that of ecclesiastical authority.

As a physicist, I have had the privilege of seeing something of the unbelievably complex structure of the universe, in which the internal vibrations of the smallest atom are no less wonderful than the tremendous activity of the greatest star; where every ray of light, every physical and chemical reaction, every characteristic of every living thing, comes into being and runs its course in obedience to the same immutable laws. This is the picture science has unfolded, and the longer one examines it the more intricate and beautiful it becomes.



کیا عجب تو نے ہر اک ذرہ میں رکھے ہیں خواص  
کون پڑھ سکتا ہے سارہ دفتر ان اسرار کا  
(مسیح موعود)

But with the marvelous revelations of scientific research have come inevitable questions, not new but brought into new perspective by clearer insight into the fabric of the universe, of which the human race is revealed as an inextricable part. One of these questions, of vital importance because of its inferences with respect to our moral responsibilities and ultimate destiny, is the old question, "Is there a God, a Supreme Being who created the universe?"; and with it there is the still more difficult question, asked by many young children in an amazing and disconcerting Hash of reasoning, "If God made us, who made God?"

It is undeniable that there is no real scientific proof either that there is or is not a God. It is even quite possible that no strictly scientific proof ever can be formulated. We live in a physical universe that is, so far as the most penetrating research has been able to discover, perfectly consistent in its structure and its laws. But there is no reason to believe that it can give us information concerning anything outside of itself. It may well be a room without windows, or with windows transparent only to eyes that look in, not out.

Since we cannot prove the existence or non-existence of a God, then the best we can do is to make intelligent inferences from what we know. Such an inference, which cannot be logically attacked on the basis of any knowledge available to us,

is this: No *material thing can create itself*.

If a universe could create itself, then it would embody in itself the powers of a Creator, a God, and we should be forced to conclude that the universe itself is a God. Thus the existence of a God would be admitted, but in the peculiar form of a God that is both supernatural and material. I choose to conceive of a God who has created a material universe not identical with himself but dominated and permeated by himself.

To this I add a second inference: *The higher the evolutionary developments to which a creation leads, the stronger the evidence of a supreme intelligence behind that creation.*

The evolutionary developments in our universe, so convincingly demonstrated by science, are our evidence. From a universe of elementary particles, "without form and void," have come the billions of stars and perhaps greater billions of planets, definite in form, definitely describable, living out their inevitable lives under immutable laws that somehow, with an artifice probably forever beyond mortal comprehension, were built into each of the infinitesimal particles of which they were formed.

This is evidence enough. But to it we must add the greatest miracle of all, that into those original, exceedingly minute particles were built all the principles that were necessary to evolve not only stars and planets but myriad forms of living things as well, even creatures who can think and aspire and create intricate and lovely things, and finally, in a glorious demonstration of intellectual godlikeness, pierce into the very mysteries of life itself. Edward Fitzgerald has beautifully described this supreme miracle of creation in his immortal *Rubaiyat* from the great Persian astronomer:

With Earth's first Clay They did the Last Man knead,  
And there of the Last Harvest sowed the Seed:  
And the first Morning of Creation wrote  
What the Last Dawn of Reckoning shall read.

These revelations of transcendent intelligence behind the evolution of the universe are, for me, sufficient evidence of a God. They are sufficient even without the inference that no material thing can create itself.

**[Who has created seven heavens in harmony? No incongruity canst thou see in the creation of the Gracious God. Then look again: Seest thou any flaw? Aye, look again, and yet again, thy sight will *only* return unto thee confused and fatigued. (Al Quran 67:3-4)]**



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